MARTINE MAR-SIXTVS.

# A ſecond replie againſt

*the defenſory and Apology of* Sixtus *the* fift late Pope of *Rome*, defending the execrable fact of the Iacobine Frier, vpon the perſon of *Henry* the third, late King of *France*, *to be both commendable, admirable, and meritorious.*

VVherein the ſaide Apology is faithfully tranſlated, directly anſwered, and fully ſatiſfied.

*Let God be Iudge betwixt thee and me.* Geneſ. 16.

AT LONDON
Printed for *Thomas Woodcock*, and are to be ſold at his ſhop in Paules Church-yard, at the ſigne of the black Beare. 1591.

# To the right Worshipfull and vertuous Gentleman, Master Edmund Bowyar Esquier, the Author hereof wisheth peace and wealth, with aboundance of all spirituall felicitie.

WHen the Grecians *in a great solemnity presented to* Phillip *of* Macedon *many goodly giftes, a poore Painter stept in among the rest, and offered vp the counterfeit of himself in a table, beside which were portrayed out many iewells & pearles, and rings; ouer each whereof was inscribed;* Vellem & hoc; *I protest it sir vnfainedly your late kindenes, your courteous offer hath so ouercome me, as I must needs present somewhat, and because that in so great variety as the world affordeth my slender ability cã shape out nothing worth the giuing, I haue assaid to gratulate you with a shadow, assuring you that if there be any thing more worthy your VVorships acceptation* Vellem & hoc; *neuertheleße because I hope that at a Painters hand a picture wilbe accepted, & that there is a* Decorum *in it that euery man should present a taste of his owne trade, I thought good to offer vp to your VVorship this short treatise, the fruites of a schollers study, which if it shall please you to reade ouer, I haue obtained a peece of mine end: Loath I was to display my selfe to the world, but for that I hope to daunce vnder a maske, and bluster out like the winde, which*

*though euery man heareth, yet none can in ſight deſcrie, I was content for once to become odious, that is, to ſpeake in print, that ſuch as vſe to carpe at they know not what, may for once likewiſe condemne they know not whome, and yet I doo not ſo accuſe the readers, as if all writers were faultles, for why? We liue in a printing age, wherein there is no man either ſo vainely, or factiouſly, or filthily diſpoſed, but there are crept out of all ſorts vnauthorized authors, to fill and fit his humor, and if a mans deuotion ſerue him not to goe to the Church of GOD, he neede but repayre to a Stationers ſhop and reade a ſermon of the diuels: I loath to ſpeake it, euery rednoſed rimeſter is an author, euery drunken mans dreame is a booke, and he whoſe talent of little wit is hardly worth a farthing, yet layeth about him ſo outragiouſly, as if all* Helicon *had run through his pen, in a word, ſcarce a cat can looke out of a gutter, but out ſtarts a halfpeny Chronicler, and preſently* A propper new ballet of a ſtrange ſight *is endited: What publiſhing of friuolous and ſcurrilous Prognoſtications? as if* VVill Sommers *were againe reuiued: what counterfeiting and cogging of prodigious and fabulous monſters? as if they labored to exceede the Poet in his* Metamorphoſis; *what laſciuious, vnhoneſt, and amorous diſcourſes, ſuch as* Auguſtus *in a heathen common wealth could neuer tolerate?*

*lerate? & yet they ſhame not to ſubſcribe,* By a graduate in Cambridge; In Artibus Magiſter; *as if men ſhould iudge of the fruites of Art by the ragges and parings of wit, and endite the* Vniuerſities, *as not onely acceſſary to their vanitie, but nurſes of bawdry; we would the world ſhould know, that howſoeuer thoſe places haue power to create a Maſter of Artes, yet the art of loue is none of the ſeauen; and be it true that* Honos alit artes, *yet ſmall honor is it to be honored for ſuch artes, nor ſhal he carry the price that ſeaſoneth his profit with ſuch a ſweete; It is the complaint of our age, that men are wanton and ſick of wit, with which (as with a loathſome potion in the ſtomack) they are neuer well till all be out. They are the* Phariſees *of our time, they write al, & ſpeak al, and do al,* vt audiantur ab hominibus; *or to tel a plaine truth plainely, it is with our hackney authors, as with Oyſter-wiues, they care not how ſweetely, but how loudely they cry, and cõming abroad, they are receaued as vnſauory wares, men are faine to ſtop their noſes, and crie; Fie vpon this wit; thus affecting to bee famous, they become notorious, that it may be ſaide of them as of the* Sophiſters *at* Athens: dum volunt haberi celebriter docti innoteſcunt inſigniter aſinini, *& when with ſhame they ſee their folly, they are faine to put on a mourning garment, and crie, Farwell. If any*

*man*

*man bee of a dainty and curious eare, I shall desire him to repayre to those authors; euery man hath not a Perle-mint, a Fish-mint, nor a Bird-mint in his braine, all are not licensed to create new stones, new Fowles, new Serpents, to coyne new creatures; for my selfe, I know I shall be eloquent enough, I shal be an Orator good enough if I can perswade, which to be the end and purpose of my heart, he knoweth who knoweth my heart: if your VVorship shall demaund why I published this pamphlet vnder the name of* Martine, *I must tell you, because I purposed for once to play the* Martine: *if you aske what* Martine *is, I must desire you to* Etymologize, *and you shall pick his nature out of his name, the first sillable whereof implying of it selfe to* Mar, *and being headded with a* Tine, *the murdering end of a forke, it must needes be that* Mar-tine *being truely spelled and put together, signifieth such a one as galleth and pricketh men to death, but this difference is betweene the great* Martine *& my self, that whereas he most vnnaturally laid siege against his natiue soyle, & spent his powder vpon his owne countrey walles, I haue pickt me out a forreine aduersary, a common enemy to play vpon, whome the great sheapheard of the sheepe, as a capital consumer and wolfe in his flock, shall in his good time confounde and destroy. Amen.*

Your Worships in all ducty. R. W.

# The Oration of Sixtus the V. as it *was vttered in the consistory at Rome.* Anno. 1589. September 11.

COnsidering in my minde both often and earnestly, & bending my thoughts to muse vpon those things, which by the prouidence of GOD are lately come to passe: me thinks I may rightly vsurpe that saying of the Prophet *Abacuk*, *A worke is done in your daies which no man will beleeue when it shall be reported.* The King of *France* is done to death by the hands of a Monke, for vnto this it fitly may be applied, albeit the Prophet spake properly of another thing, namely, of the incarnation of our Lord, which exceedeth all wonders and maruailes whatsoeuer, euen as the Apostle *Paule* doth most truely referre the very same words to the resurrection of Christ: when the Prophet speaketh of a worke, he will not be vnderstoode of any vulgar or ordinary matter, but of some rare, some famous and memorable exploite, as where it is saide of the creation of the world, *The heauens are the workes of thy hands*; and againe, *the seauenth day hee rested from all the workes which hee had made:* but where hee saith, *It is done*, it is vsuall in Scripture to vnderstand such a thing as falleth not out by blinde chance, by hap hazard, by fortune, or at all auentures, but by the expresse wil, prouidence, disposition & gouernement of God: as when our Sauiour saith, *Yee shall doo the workes which I doo, and greater then these shall yee doo*, and many such like places in holy Scripture, but where he saith it was already done, he speaketh after the manner of other Prophets, who for the certainty of the euent, are wont to foretell of things to come, as if they were already past; for the Philosophers say that things past are in nature of necessity, things present in a state of now being, and things to come to be merely contingent, that is their iudge-

Abac. 1. 5.

A loude lie, for neither spake Abacuk of the incarnatiõ, nor Paule of the resurrection, but both of strange and incredible plagues ensuing.

Ioh. 14. 14.

ment; in regarde of which neceſſitie, the Prophet *Eſa* foretelling a long time before of the death of Chriſt, ſaid euen as after it was ſaide againe, *hee was lead as a ſheepe to the ſlaughter, and as a Lambe before the ſhearer, hee opened not his mouth*; And ſuch a thing is this, whereof wee now intreate; this which hath happened in theſe our dayes, a worke famous, memorable, and almoſt incredible, a worke not wrought without the ſpeciall prouidence and gouernement of the almightie; a Monke hath ſlaine a King, not a painted King, one figured out vpon a peece of paper or vpon a wall, but the King of *France*, in the middle of his army, being hedged in with his campe and garde on euery ſide, which in deede is ſuch a worke, and ſo brought about as no man will beleeue it when it ſhall be reported, and the poſterity perhaps will repute it for a fable.

Acts.8.32.

A ſweet note.

That a King ſhould dye or ſhould be ſlaine, men are eaſily induced to thinke it, but that he ſhould thus bee cut off, the world will hardly beleeue it; as that Chriſt ſhould bee borne of a woman, we do eaſily acknowledge it, but if ye adde further that he was borne of a Virgin, my humane wit cannot ſubſcribe vnto it; likewiſe that Chriſt ſhould dye it is as eaſily beleeued, but being dead to riſe againe (becauſe that to a naturall habit once wholy loſt, there is no retiring back againe) in the reach of mans capacity it is vnpoſſible, and by conſequence incredible; that a man out of his ſleepe, out of his ſicknes, out of a ſowne, or of an extaſie ſhould recouer himſelfe againe (for that in the courſe of nature ſuch things are vſuall) in humane reaſon we accord vnto it, but a dead man to riſe againe in the iudgement of the fleſh, it ſeemed ſo incredible, that when *Paule* made mention thereof amongſt the *Athenian* Philoſophers, they vpbraided him as a *ſetter forth of ſtrange Gods*, and other (as *Luke* reporteth) laughed at him, and ſaid, *we will heare thee about this matter againe*: therefore in ſuch things as are not wont to fall out according to the cuſtome of nature and common courſe of the world, the Prophet ſaith that no man will beleeue when report ſhall bee made, but yet when we remember Gods omnipotent power, and captiuate our vnderſtādings to the obedience which is through faith, and to the will of Chriſt we are brought to beleeue, for by this meanes that which naturally was vncredible is become credible,

Acts.17.32.

dible, therefore I which according to man doo not beleeue that Christ was borne of a Virgin, yet when it is further added, that it was done by the working of the holy Ghost, aboue the compasse of nature, I do verily assent and giue credence to it; and when it is said that Christ rose againe from the dead, according to mans wit, I cannot yeeld vnto it; but when it is saide againe that it was done by a diuine nature which was in him, then doo I most assuredly beleeue it. In like manner, albeit according to the wisdome of the flesh and mans vnderstanding, it be incredible or at least very vnprobable, that so mighty a Prince in the middest of his campe, so garded with such an armed troupe, should bee slaughtered by the hands of one poore silly Frier, yet when I call to minde on the other side, the most heinous misdemeanour of the King, the particular prouidence of the Almighty ruling in this action, and how strangely and wonderfully God executed his most iust decree against him, then doo I verily and stedfastly beleeue it; for why? We may not referre so notable and strange a worke to any other cause, then to the especiall prouidence of God (as we vnderstand, that some there bee who ascribe it to other ordinary causes, to fortune and chance, or some such like accidentary euent) but they which narrowly looke into the course of the whole proceedings, may clearely see how many things were brought about, which without the speciall supply of a diuine assistance, could neuer be atchieued of any man. And certainely wee may not thinke that God dooth loosely gouerne the state of Kings and Kingdomes, and other so excellent and weighty affaires; there are in the holy stories of the bible examples of this kinde, to none whereof we can assigne any other author then God, but there is none, wherein more clearely shineth the superiour working of God then this which now we haue in hand. Wee reade that *Eleazar* to the end hee might destroy the persecuting King and enemy of Gods people, did put himselfe in danger of inuitable death, *When as beholding in the conflict one Elephant more conspicuous then the rest, vpon which the King was like to bee, hee rushed violently amidst the route of the enemies, and making way on both sides came to the beast, gat vnder him, and slew him with his sword, which in the fall fell downe vpon him, and crushed him to death*; and heare for zeale, for valor of minde, and

Yes, some of it is to be referred to the diuell.

Maccab. 6. 43. 44. 45.

for the issue of the thing attempted, we finde some resemblance and equality, but for the rest no one thing comparable. *Eleazar* was a profest Souldier, trained vp in armes and in the field, one purposely pickt out for the battaile, and as it oft falleth out inraged with boldnes and fury of minde, whereas our Monke was neuer brought vp in such broyles and martiall encounters, but by his trade of life so abhorring from bloud, that happely hee could scarce indure to see himselfe let bloud; hee knew before both his manner of death and place of buriall, as that more like one swallowed vp into the bowels, then pressed down by the fall of the beast he should be intombed in his owne spoyles: but this man was to looke for both death and tortures more bitter than death, such as hee could not dreame of, and little doubted he to lye vnburied: besides many other poyntes of difference that are betweene them. And well knowne likewise is the famous story of the holy woman *Judith*, who to set free her owne besieged city and people of God, took in hand an enterprise (God doubtles directing her thereunto) about the killing of *Holofernes*, then generall of the enemies forces, and in the end she did effect it: in which attempt albeit there are both many and manifest tokens of a superior direction, yet in the death of this King, and deliuerance of the citie of *Paris*, wee may see far greater arguments of Gods prouidence, in as much as in the iudgement of man, it was more difficult and impossible than that, for that holy woman opened her purpose to some of the gouernours, and in their presence, and by their sufferance passed through both the gates and garde of the city, so that she could not be in danger of any search or inquisition, which during the time of assault, is wont to be so straight, that scarce a fly may passe by vnexamined: but being amongst the enemies, through whose tentes and seuerall wardes she must needes passe, after some triall and examination, for that she was a woman, & had about her neither letters nor weapons, from whence might grow any suspition, and rendring very probable reasons of her comming to the campe, of her flight and departure frō her countrey men, she was licensed to passe without any let, so that as well for those causes, as for her sex and excellent beautie, shee might be admitted into the presence of so vnchaste a gouernour, vpon whom being intoxicate with wine, she might

Iudith. 8. 32.

A woman may passe where a flie cannot, *exempli gratia*, into the Popes bed chamber.

might easily wreake her purpose. This did shee, but ours a man of holy orders did both allay and bring about a worke of more weight, full of more encombrances, and wrapt in with so great difficulties & dangers on euery side, as it could be accomplished by no wisdome, nor humane policy, neither by any other meanes but by the manifest appointment and assistance of God: it was requisit that letters of commendation should be procured from them of the contrary faction, it was necessary that hee should passe out by that gate of the citie, which lead vnto the enemies campe, which doubtles was so warded in that troublesome time of the siege, that nothing was vnsuspected, neither was any man suffered to passe to & fro, but after a most streight inquiry what letters he conueyed, what newes he carried, what busines, what weapons hee had: but hee (a wondrous thing) passed through the watches without all examination, & that with letters of credence to the enemy, which if the citizens had intercepted, without all repriuall or further iudgement he had surely dyed: this was an euident argument of Gods prouidence; but a greater wonder was that, that the same man soone after without all examination passed through the campe of the enemies likewise, through the sentinells and seuerall watches of the Souldiers, and through the garde which was next the body of the King, and in a word, through the whole armie, which for the most part was compact of hereticks, hee himselfe being a man of holy orders, and clad in a Friers weede, which in the eyes of such men was so odious, that in the places adioyning to *Paris*, which a little before they had surprised whatsoeuer Monkes they tooke, they either slaughtered, or else most cruelly intreated; *Iudith* was a woman, therefore no whit hated, and yet often examined, neither carried she ought about her which might indanger her, but this man was a Monke, and therefore detested, and came very suspiciously with a knife prouided for the feate, and that not closed vp in a sheath (which had been more excusable) but altogether naked and hid in his sleeue, which had they bolted out, there had been no way but present execution: these are al so manifest tokens of Gods especial prouidence, as no exception can be taken against them, nor could it otherwise be but that God euen blinded the eyes of the enemies least they should discrie him, for as

The Pope speaketh as if the Frier were still aliue.

I wonder where they were borne which so ascribe them.

before we said, albeit some there bee who vniustly ascribe these things to chance and fortune, we notwithstanding cannot be perswaded to referre them to any cause but to the will of God, nor truely should I otherwise thinke, but that I haue subdued mine vnderstanding to obedience in Christ, who after so wonderfull a manner, prouided both to set at libertie the citie of *Paris*, which then we vnderstoode to be many wayes in great perplexity and distresse, as also to auenge the most heynous misdeedes of the King, and to take him out of the world, by so vnhappy and reprochfull a death: & truely we did heretofore with some griefe, foretel that it would in time fal out, that as he was the last of his house, so was he like to come to some strange & shamefull end, which not onely the Cardinalls of *Ioyeuse*, of *Lenoncort*, and *Paris*, but the Embassadour likewise, which then was liedger with vs can wel auouch I spake, for why, we cal not the dead, but men aliue to witnes of our words, which all of them full well remember: notwithstanding, howsoeuer wee are now enforced to pleade against this haples King, wee doo in no wise touch the Kingdome and royall state of *France*, which as we haue heretofore, so still hereafter we will prosecute with all fatherly affection and honorable regarde, but this we haue spoken of the kings person onely, whose infortunate end hath depriued him of all those rites, which this holy seate, the mother of all the faithfull, and specially of christian Princes, is wont to performe to Emperours and Kings after their decease, which for him likewise wee had solemnised, but that the Scripture in such a case dooth flatly forbid vs. *There is* (saith Saint *Iohn*) *a sinne vnto death, I say not for that that any man shall pray*, which may be vnderstoode either of the sinne it selfe, as if he should say, for that sinne, or else for the remission of that sinne I will not that any man should pray, because it is vnpardonable; or that which sorteth to the same end, for that man who committeth a sinne vnto death, I wil not that any man should pray, of which kinde likewise our Sauiour Christ in *Matthew* maketh mention, that *to him which sinneth against the holy Ghost, there is no remission either in this world, or in the world to come*, where hee maketh three sortes of sinne, against the Father, against the Sonne, and against the holy Ghost, the two former are not so grieuous but pardonable, but the third

1.Iho.5.16.

Marke here a profound subtilty.

Matt.12.32

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is not to be forgiuen: al which difference (as the schoolemen out of the Scriptures deliuer it) ariseth out of the diuersitie of the properties, which are seuerally ascribed to the seuerall persons of the trinity: for albeit as there is the same essence, so there is the same power, wisdome and goodnes of all the persons (as we learne out of the creede of *Athanasius*, when hee saith the father is omnipotent, the Sonne omnipotent, and the holy Ghost omnipotent) yet by way of attribution vnto the Father is ascribed power, to the Sonne wisdome, and to the holy Ghost loue, each whereof as they are called properties are so proper to euery person, as they cannot be put vpon another, and by the contraries of these properties, wee come to knowe the difference and weight of sinne; the contrarie to power (which is the attribute of the Father) is weakenes, so that whatsoeuer we commit through infirmitie and weakenes of our nature, may be said to be committed against the Father: the contrarie of wisdome is ignorance, through which when a man offendeth, he is saide to offend against the Sonne, so that those sinnes which are committed either through mans frailty or ignorance, may easily obteine a pardon: but the third which is loue, the propertie of the holy Ghost hath for his contrarie ingratitude, a most hatefull sinne, whereby it commeth to passe, that man dooth not acknowledge Gods loue and benefites towards him, but forgetteth, despiseth, and groweth in hatred of them, and so at length becommeth obstinat and impenitent, and this way men offend more grieuously and dangerously toward God, then by ignorance or infirmitie: therefore these are called sinnes against the holy Ghost, which because they are not so often & so easily forgiuen, & not without a greater measure of grace, they are reckoned in a sort vnpardonable, when as notwithstanding onely by reason of mans impenitence, they are absolutely and simply vnpardonable; for whatsoeuer is committed in this life, though it be against the holy Ghost, yet by a timely repentance it may be blotted out, but he that perseuereth vnto the end, leaueth no place for grace and mercy, & for such an offence, or for a man so offending, the Apostle would not that after his death we should pray. And now for that vnto our great griefe, we are giuen to vnderstand that the foresaide King dyed thus impenitent, as namely, amidst a knot of hereticks (for

O *Caput logicum*, I neuer knew before that loue and ingratitude were contraries.

of

of such people he had mustered out an army) and likewise for that vpon his death-bed, hee bequeathed the succession of his Kingdome to *Nauarra*, a pronounced and excommunicate heretick, and euen at the last point and gaspe, he coniured both him and such like as were about him, to take vengeance of those whome he suspected to be the authors of his death: for these and such like manifest tokens of impenitencie, our pleasure is that there shall no dead mans rites be solemnised for him, not for that we doo in any sort preiudice the secret iudgement and mercy of God toward him, who was able according to his good pleasure, euen at the very breathing out of his soule, to turne his heart and haue mercy vpon him, but this we speak according to that which came into the outward apparance. Our most bountifull Sauiour, grant that others being admonished by this fearefull example of Gods iustice, may returne into the way of life, and that which hee hath thus in mercy begun, let him in great kindnes continew and accomplish, as we hope he will, that we may yeeld vnto him immortall thankes, for deliuering his Church from so great mischieues and dangers.

*Dixit insipiens.*

And hauing thus definitely spoken, he dismissed the Consistorie with a blessing.

*O terque quaterque beati.*

# MARTINE, MAR-SIXTVS.

*This foule defence a Frenchman late defied,*
*And wisely wrote his censure of the same:*
*His censure pleasd; yet one of* Rome *replied,*
*A homeborne Iudge could not the cause defame.*
*The French were parciall for their* Henries *sake;*
*Why then (quoth he) t'were good some stranger spake.*

*With that they spied, and calde, and causd me stay,*
*And for I seemd a stranger in their ey,*
*I must be iudge twixt* France *and* Rome *they say.*
*And will (quoth I) nor can I iudge awry;*
Sixtus *was Pope, and popish was your King,*
*I both dislike, list how I like the thing.*

## A reply against the former *Apologie.*

COnsidering in my minde both often and earnestly, and bending my thoughts to muse vppon those things, which by the instinct of Satan are lately come to light, me thinkes I may rightly inuert that saying of the Prophet Abacuk: *A word is spoken in our daies which no man will beleeue that it should be vttered.* The King of France is done to death by the hands of a Monke; a deede prophane and irreligious: but yet I speake of a sinne exceeding that, the deede is remitted, excused, defended, commended, extolled, and that by the mouth of the Pope; heare O heauens, and hearken O inhabitants of the earth, whether such a thing hath bin in your daies, or yet in the daies of your fathers:

When I call to minde the fact of the Monk, I detest and abhorre him; but when I heare the voyce of the Pope, as one that had seene a monster I stand in a maze and wonder at him: and surely good cause there is to wonder. I thought it had been incident to man onely to commit sinne, but to commend sinne I iudged it
Mat.24.12. proper only to ỹ diuell; therfore Satan auaunt: but these are the latter dayes, & iniquitie must needes abound. Was it not enough to disturbe the common peace, to alienate the hearts of the Commons, to stirre vp a restles and factious Rebell, to muster out a league of mutinous and riotous conspirators, to discountenance and ouerbeare a lawfull King, to weaken, to disauthorize, and last of al most furiously to murder him, but presently they which stand in the gate must laugh at it, the drunkards make songs of it, and thou thy selfe Sixtus like a parasite vpon a stage applaudest vnto
Esa. 5.20. it, factum pol optime, *there, there, so should it goe*: but accursed be they which reioyce in iniquitie, and woe be to them which call euill good. Notwithstanding, howsoeuer the Apologie of so hatefull a fact were execrable, yet if it had bin vndertaken but by some smooth tongd Iesuit or pettie Priest, or had but one Frier clawed another, I could in some sort haue suppressed my griefe with silence: for what is it that hath thus incited me a forrainer to the countrey, a straunger to the cause (saue as it generally concerneth the whole Church) what is it (I say) that thus hath prickt mee forth to so austere a censure and contradiction, but for that I find the fact excused where specially it ought to haue been condemned, for that I finde it commended where it ought to haue bẽn seuerely punished, for that no meaner man then Sixtus himselfe, the Arch-priest and Prelate of the Romish Sinagogue, the Vicegerent of Christ, the porter of heauen, the Supporter of all Christendome hath vndertaken so damnable a defence. This is it (I say) which hath made me a confuter, which how well I haue performed, or whether I haue performed it or no it mattereth not, I haue sufficiently confuted whatsoeuer I haue but published or barely translated, nor needeth an ill fauoured face a Poet to stand by and rime vpon it, it selfe at a bare sight will shew it selfe: & let me speake it without offence, in a case so weighty and grieuous, from a person so learned and famous, I haue not heard a more

artles

artles and slight defence, wherein if you looke for prawes it is drie and barren; if for stile, it is harsh, vnpleasant and vntrimmed; if for method, confused and independent; if for matter, lose & impertinent, Stultorum plena sunt omnia; not a wise word in a whole Oration: and yet sometimes I heare him discoursing like a graue Diuine profoundly; sometime flourishing like an Orator with Tropes and figures brauely: sometime as one inspired with a prophetical spirit diuinely: sometime me thinks I heare the ghost of Aquinas very scholastically: sometime one quoting Scriptures learnedly, and at the shutting vp of all, one praying like a Saint deuoutly: but the diuell had Scripture, Caiphas did prophecie, and Iudas made many a prayer; but what is that to come neere to God with thy lips, *giue me thy heart.* Pro.23.26.

In the front and entrance of this painted processe to stirre vp the mindes of the hearers not so much to attention as to admiration, a place in Abacuk (to vse but his owne phrase) is vsurped, *A worke is done in your dayes, which no man will credit when it shall be reported.* The application whereof if it poynted to the impossibilitie of the worke, in the sequell of this discourse I wil make it plaine that it was both false and friuolous, and to compare it with the incomprehensible mysterie of Christes incarnation, I tell thee (Sixtus) it was blasphemous: but if thou didst onely respect the rarenes, the foulenes, and deformitie of the worke, then mightest thou iustly say, *A worke is done in our dayes,* and who will beleeue our report? Such a barbarous murther committed vpon the sacred person of a Prince, Scythians and Cannibals will hardly beleeue it, and the posteritie perhaps will repute it for a fable: and so in regard of that detestation, which euery man at the first hearing will conceaue, I graunt it was a worke incredible: but when I call to minde on the other side, and consider the Authors of the worke, when I heare that the rebellious and bloudthirstie Leaguers had contriued it, that Sixtus himselfe the high Priest of Rome had dispensed for it, and that a murtherous and wretchles Iacobine did performe it, then all is credible and probable enough, we are easily drawne to beleeue it. And surely I see nothing therein but as in a matter of ordinary euent, nothing so exceeding the reach of mans capacitie, nothing so declining from

the common course of nature and of the world, for which you should compare it with the incarnation and resurrection of Christ, and in euery leafe to cry out, *A worke is done in our dayes*, and who will beleeue our report? Nay rather who will not beleeue it? It is no strange or vnusuall thing to see your hands distayned with bloud, your lawes are written in bloud, your rising vp in armes it is for bloud, your courtes of Inquisition are for bloud, you muse, you meditate, you hunger and thirst for nought but bloud; or if that adde any wonder to the worke, or make it more incredible that it was wrought in the bloud of a King, yet for that the assiduity of euery thing taketh away the admiration, I cease to wonder at that to; indeed the elder adges did so admire and reuerence the person of a King, that but to touch the
2.Sam.1.14 Lords annoynted was irreligious and prophane; but see the calamitie of our times, wherein there is nothing more vsuallie thought of, with lesse remorse attempted, or with more boldnes atteyned then the slaughter of Kings and Princes; it beseemeth not the Sea of Rome to shoote at euery shrub, they haue learned to ayme at fayrer markes, they I say, whose practicall and pragnatical heads, can speculate of nothing else but Kings and Kingdomes, to dispose, depose, to place, and displace, what men, or by what meanes they like or list, and as easily they proceede to practise vpon a Prince, as vpon the head of a meaner man; the bleeding wounds of Orange and Conde yet crying for vengeance from Heauen, can witnes well that these practises are no nouelty, or if they list but recount the sundry and successeles attempts, against the Crowne and person of our Soueraigne Elizabeth, they must sound a retrait, and cease for shame to cry, *A worke is done in our dayes, past beliefe, impossible, incredible*; but what is it then that maketh this worke so incredible, so strange and wonderfull? was it, for that it was atchieued by a Monke? Indeed it was a worke vnfitting that profession, but neither was it in regarde of nature vnpossible, neither in regarde of their common practise strange or vnprobable; for why? His accesse being as free (as it was too free) his minde being as malicious, and his toole as sharpe as another mans, I see no reason why hee might not strike as deepe a stroake; and yet no rule in nature violate;

but

but neither was it so strange or vnwonted, but that your diuelish practises doo daily patterne and match it; who was it that tempered and presented an empoysoned cup to Iohn King of England, but Simon of Swinstead a Cistercian Monk, of the order of the Bernardines? Who made away young Charles, the Sonne of Phillip now King of Spayne: but the accursed Friers of the order of Saint Iherome? For how would they spare to suck the bloud of the Sonne, who imposed it as a penance vpon the Father, to suffer a veyne in his body bee cut, to voyde out a little heretick bloud? Or tell me else, how oft of late your predecessors and your selfe, haue hallowed the hands of Priests and Iesuites to offer violence, and most vnreuerently to rampe vpon the person of our Queene? why therefore (Sixtus) albeit the worke were odious and accursed, yet was there neither wonder nor nouelty in it, onely this was rare and wonderfull to heare, that Sixtus should be a patron and defender of it.

But let vs proceede and come to his narration: *A Monke* (saith Sixtus) *hath slaine a King*: Make rome good people, heare comes a figure; *A Monke hath slaine a King, not a painted King*, where note that Kings are of two sorts, either painted Kings, or liuing Kings: *not one figured out vpon a peece of paper, or vpon a wall*, where wee learne agayne to our great comfort, that Kings are paynted two wayes, either vpon a peece of paper, or vpon a wall, *but he hath slaine the King of France, in the middle of his armie, hedged in, and garded on euery side*. Claudite iam riuos, sat dixit; And bravely was it spoken, but alacke that such a figure should haue such luck. This figure in rethorick we call a Preoccupation, the speciall vse and grace whereof is to preuent an obiection, and yet not euery one, but such as iustly might arise, or els to preuent a false vnderstanding of our words, and yet not euery one, but such as the hearer might easily fall into, as when the Lord by the mouth of Amos had sayd, *I will send a famine into the land*, least the people should grossely vnderstand him of a bodily famine, as easily they might, he addeth further, *not a famine of bread, nor a thirst for water, but of hearing the word of the Lord*: but was euer man so fantasticall, as when Sixtus had sayd, *A Monke hath slaine a King*, presently to conceaue of a peece of paper, or of an Amos. 8. 11

Image, or of a picture vpon a wall: But these are your popelike Apologies, with friuolous trifles and toyes impertinent to delude our patience, to abuse our expectation. And yet when I call to minde againe the Author of this Apologie, and considering it was his holines which wrote it, I cannot say it was altogether needles, for well wee vnderstand your rage and furie to bee such, that many times when ye cannot wreake your selues vppon the man, ye coape and encounter with his shadowe, ye practise vpon his picture; we knowe it (Sixtus) we knowe it well whose monuments ye haue mangled, whose pictures ye haue martyred, whose Sepulchers ye haue defaced, whose bones ye haue burnt, euen like a fearce and angrie dogge, which because he either cannot or dare not set vpon the man, for very madnes bites vpon a stone: and happely in such a heate your Monke might haue crucified the picture of his King, or els at vnawares he might haue spoyled the Image or sacred Idoll of some deceased Prince; for Images are men, and Idols are a kind of people to. A stranger trauailing sometime to Rome, and seeing their Churches, and houses and streates, and euery corner full of Images, reported at his returne that Rome had two sorts of people, Men and Images; and so in regard of these double senses that preoccupation was not altogether amisse, *A Monke hath slaine a King, not painted or pictured vpon a wall, but the King of France, in the middle of his armie.*

But let vs descend vnto the proofes of this Apologie, the arguments whereof for that they be entangled one within another, we will for our better proceeding reduce into order, and prosecute them as seuerally and distinctly as we can. In euery place is vrged and much ado is made about the prouidence of God, the often inforcing whereof to what conclusion it directly tendeth, I do ingenuously cõfesse it, I cannot see, but what it should proue & hath in charge to proue it self expressely sheweth. *It was a work memorable* (sayth Sixtus) *and neuer wrought without the speciall prouidence of the almightie.* And agayne, *We may not referre so notable and straunge a worke to any other cause, then to the speciall prouidence of God.* And agayne, *These are all so manifest tokens of Gods especiall prouidence, as no exception can be taken against them.* Et

vitulo

vitulo tu dignus: Why (Sixtus) is any man ſo godleſſe to deny the prouidence of God euen in thoſe actions which are of the loweſt and lighteſt accompt? I had thought that his prouidence had extended it ſelfe euen to Sparrowes, and that not a haire had fallen from our heads but by his prouidence: and who knoweth not that his eye doth ſo behold the mountaines, that not a moate eſcapeth his ſight, and that his care is ſo great ouer the greateſt things, that it is no whit leſſe ouer the leaſt, onely Sixtus (I will not ſay denieth it) but in a ſort calleth it into queſtion. *When the Scripture ſpeaketh of a thing done* (ſayth Sixtus) *it vſeth to vnderſtand not ſuch a thing as is ſayd to fall out by chance, by haphazard, or at auenture, but that which falleth out by the expreſſe will, prouidence, diſpoſition, and gouernment of God.* Where we are to note that ſome things fall out by chance, and at auenture, and ſome by the will and prouidence of God. Thus to ſerue our turnes God ſhall gouerne when wee liſt, and when wee liſt Fortune ſhall be a God, Te facimus fortuna deam, and prouidence ſhall bee tyed to thoſe actions which we pleaſe to grace and worſhip with a wonder: O times and manners, a Turke would not haue ſayd ſo much, an Atheiſt could haue ſayd no more. But come wee to the poynt: It was not done without the ſpeciall prouidence and diſpoſition of God; how then? I hope the act is not thereby iuſtified: for if it be, then let Iudas triumph as a Saint in heauen, becauſe his treacherie was by prouidence, becauſe the Prophet ſayd before in the perſon of Chriſt, that *he which did eate bread with him had lift vp his heele againſt him.* Then let Sixtus call a Conſiſtorie, and publiſh his Apologie in defence of thoſe diſturbers, againſt whom Saint Iude inueyed, becauſe they were appoynted by prouidence, *and were ordayned of old vnto that condemnation.* Indeede if God did winke at the wickednesſe of ſinners, as neither regarding nor diſpoſing, nor foreſeeing their abominations, I ſhould conclude with Sixtus, that wherſoeuer there were any print of his prouidence, the action might immediatly be iuſtified and commended, but well I ſee his finger mouing, and his prouidence to haue a ſway and direction euen in the courſe of things vnlawfull. *Shall there be* (ſayth Amos) *an euill in a citie, and the Lord hath not done it?* not charging God to bee a princi-

Luk.16.6.7

Pſal.41.9.

Iud.4.

Amos.3.6.

pall

pall agent and author of euill things: for God is not the author of euill, but onely to be a permitter: & so as vnlesse he permit, the diuell himselfe can do nothing. But ye will say that Amos speaketh not of euill workes, but of euill plagues, and so God may be a principall author. But then God sayth in another place, *I haue hardened Pharaoes hart*: that is, I haue by prouidence permitted the diuell to harden it: so did hee by prouidence deliuer vp his sonne into the hands of Pilate, and so did hee put the life of a worthie and lawfull King into the hands of a base and butcherly Frier. But what of this? I graunt these actions in regard of Gods secret counsaile were most iust and lawfull: and yet in respect of the authors who had no right or reason to execute them, I say they were iniurious and vnnaturall. Therefore listen (Sixtus) and learne of me to drawe an argument from Gods prouidence. When I see that God by the hands and ministerie of men hath wrought some straunge and wonderfull worke, I presently conclude, that in regard of him the worke was iust, because euen so it was his good will and pleasure: but for the ministers and instruments of the worke, except I see that they had right to do it, that their end was honest and lawfull in it, and that they proceeded by no indirect meanes vnto it, I am not bound to iustifie or commend them: for then were euery theefe and murtherer acquit at the barre, because he had to pleade that whatsoeuer he did was ordered by prouidence: and so the prouidence of God shall not onely serue for a stale to iustifie all villanies alreadie committed, but to further and helpe out whatsoeuer we shall conceaue or contriue hereafter.

Exod. 10.1.

But list a while: It was not onely done (sayth he) by the prouidence and appoyntment, but *by the assistance of God*: blasphemous as thou art, I blush to heare thee: was it not enough to defend a bold and shameles murtherer, but must thou also bring in God as accessarie and assistant to the fact? I graunt that GOD permitted him: but how shall I knowe, or whence doest thou gather that his helping hand was present with him? Didst thou see the spirit of God descending downe vpon him? Thou lyest (Sixtus) we sawe when Iuppiter in a showre of gold assayed, and preuailed, & pearced him, with whom it was as easie to sinke through a

Friers

Friers cowle, as through the tyles of a tented and garded tower. Indeed it was a spirit that moued him, but such a one as moued Iudas to betray Christ; not the spirit descending in the shape of a Doue, for that spirit inuiteth to meekenes, and not to murther: neither was it the spirit which sat vpon the Apostles in the shape of clouen tongues; for that spirit did so appeare to poynt out a Churchman his weapon, and to shewe that he might strike with no weapon saue with the tongue: and if it happened that Peter should drawe out his sword (as the Monke did his knife) then presently a voice was pronounced, *put vp thy sword into thy sheath*: but that could take no hold of the Monke (sayth Sixtus) for *his knife was without a sheath*: In a word, it was no celestiall inspiration, it was not the abundance of the spirit, but the spirt of abundance which moued him, the onely argument which perswaded Iudas, we will giue thee thirtie peeces of siluer, and he deliuered them the man: for how should wee thinke that he was stirred vp to this act by any secret instinct and zeale of conscience, in whose life did neuer appeare any sparke of conscience or religion, but all as an vndeuout and vnordered Atheist; for humane Sciences or diuine speculation nothing was in him admirable, nothing commendable, nay nothing vulgar, but as a most rude and vnlettered idiot, inferiour to the lowest of that monasticall societie; for life and conuersation (I shame to tell it) what was he but a most impure and lecherous Satyr? how oft was he traced and found, and fetcht out of the Stewes? how was hee publikely chastised for his vnchastitie? And to shewe that at the first he was enforst to that profession, how oft did he assay to deliuer himselfe by flight, euen as it were repenting his former vowe, groaning vnder the burthen of his profession, and still crying, Cupio dissolui, I desire to become a newe man, looking alwayes backe to the lay mans life as Lots wife did to Sodom, and in a manner wishing hee had been turned into a piller of Salt when he was first made a Frier, and yet this Monke, this Frier Clement was the man, the man I say vnto so foule a worke instructed, inspired, nay assisted by God.

Mat. 3. 16.

Act. 2. 3.

Mat. 26. 52.

Mat. 26. 15.

But gesse agayne and tell me, how knowe ye that God was assistant to the worke? Because forsooth *he had so promised to set*

*at libertie the citie of* Paris, and to make ye beholden to him, *and to yeeld him immortall thankes for deliuering the Church from so great dangers.* But soft a while, your Church is not yet deliuered, nor yet is Paris set at libertie; nay neuer was it in such miserie: but were all as well as ye wish, yet see I no reason why GOD should be drawne in as accessary to the murther of the King, considering that no act is iustified by the successe. And certainly I can not see what cause ye haue to boast of successe, or of any great deliuerance by his death, since whose death all your forces haue been forceles, your attempts and intentations fruitles, and whatsoeuer ye haue taken in hand it goeth backward: so farre was God from furthering you in the murther, that euen for the murther he hath scourged and afflicted you euer since; which vndoubtedly if he had furthered, as intending by it to worke out your deliuerance and release (as vainly ye boast) then neuer had he installed Nauarra, a profest enemie to your practises and procéedings: but your miserie was there but begun where ye thought it had bœn ended; bethinke with your selues, how ye are now become defenders, who before that murther were the onely assailants and besiedgers: consider how often ye are now inforst and driuen into holes, whose vncontroled rebellions and tumultuous assemblies, all France before was hardly able to holde: consider since that time how many thousands of ye haue bœn slaughtered, how your Nobilitie hath declined, your Catholike townes haue reuolted and recopled: remember since that time the successefull attempts of the King against you, his victorie at Diepe, his Ashwednesday triumph, his entring into the Suburbs at Paris, the conquests obteined in the countryes of Vendosme, of Mayenne, and almost all Normandie: remember if ye can with shame, the shamefull retreit of Parma, the glorious recouerie of Corbeil, which after it was with 18. Cannons the space of fiue long weekes battered, besiedged, and in the ende surrendred, yet was it in a trice regayned and repossessed by the King; I may not speake of halfe. Remember how but yesterday were wrested from your hands the townes of Louuiers, of Noyan, of Mont-morillon, and Chiuigny: remember how since that murther your capital Priests and Cardinalls, sworne liedgemen to the Apostolick sea, haue vnited and

knit

knit themselues against you; as namely, the Cardinall d'Gondi, the Cardinall of Armignac, the Cardinall of Lenoncourt, with the yong Cardinall d' Vendome, brother to the late Prince of Conde: remember how of late your great God Pan, Gregorie the 14. now sweping the Scepter, and sitting vpon the Papall seate is debard and excommunicate from all Apostolicall iurisdiction, and how in his stead a Primate in France is created, how his Bulls were burnt, how his Legat Laudriano by a bitter summon was cited to appearance; which things no doubt are strange and vnheard of, and portend to Babylon some speedie ruine and desolation. Thus God deliuereth Paris, releaseth your Church, furthereth your attempts, and fauoureth your murthers.

You tell vs a long tale of Iudith and Eleazar, out of which examples you streine and striue to bring some matter of commendation to your Monke: and albeit I will not vtterly condemne so great aduentures vndertaken for the Church; yet could I haue wished in Iudith an honester meanes of proceeding: and truth to say, I see in Eleazar neither meanes nor purpose honest. Why a woman in the Church defence might not hazard her person, I see no reason to countermaund it; but neither do I see what warrant she had, to put her fame, her good name and honestie vpon such a venture, which she ought to haue tendred as dearely as the whole Church: wee may not doo the least euill to procure the greatest good; and might Iudith then a modest and religious Matrone in the Church behalfe demeane her selfe so vnhonestly: might she trick out her selfe so inticingly, or compose her countenance wantonly: might she paint out her face, set out her haire, and strumpetlike maske out in a lawne or linnen weede to stirre vp the concupiscence of a lewd and incontinent leacher: I say that Iezabel could doo no more to Iehu: and why she should not stand answerable for his sinne whom she had tempted vnto sinne, let Sixtus tell if he can: beside all this, I speake not of her odious flattering, her cunning dissembling, her lewd lying to insinuate and incroach into the bosome of Holofernes, as though that to a lawfull act we might proceede by flattering, dissembling and lying, by hooke or crooke, by all vnlawful meanes, & so we crèepe in it mattereth not, whether it be by the doore or by the windowe: but he that entreth 2.Kin.9.30.

Ioh.10.1. not in by the dooze is a theefe and a robber: and what though God gaue succesſe and pzoſpered the attempt: that hallowed not the meanes; foz ſo did he ſaue the babes of the Iſraelites by the Exod.1.19. diſſembling of the Midwiues, and pet was not their lye iuſtified. But come wee to the fact of Eleazar, and ſee what a perfect patterne it is foz a Monk and murtherer to worke by: Eleazar aduentured his life to hazard the life of Antiochus; but would to God he had but barely aduentured it: it is one thing foz a man to put himſelfe vppon an vncertapne hazard, but another thing to caſt himſelfe deſperatly into danger of ineuitable death; which how it can be done, and the partie ſo pzoceeding not taynted with ỹ guilt of his owne death, I pzofeſſe I knowe not, I deſire to be inſtructed. But let not Sixtus tell me of Samſon, pulling downe a houſe vppon his owne head, wee knowe what ſpirit it was that mooued him to it; another doubtles then that which mooued Eleazar; foz why? pour text bewzayes it to be the ſpirit of vaynglozie, and Macc.6.44. ſayth, *he ieoparded himſelfe to deliuer his people and get himſelf a perpetuall name:* A ſpeach vndoubtedly ſo diſagreeing from the ſpirit of humilitie, as when I reade it me thinks I heare the voice of Aiax, of Hector, oz Achilles: and howſoeuer I could haue bozne it in a Pagan, in Eleazar it was intollerable: foz what could be vttered mozе heathniſh oz pzophane? What mozе derogatozy from the glozie of God, vnleſſe he had affected the deitie & throne of God; foz glozie belongeth to him, and his glozie hee will not Eſa.42.8. giue to another. The Saints of God are alwaies commended in the Scripture, foz that they neuer ſought to bee commended, but though they had bzought to paſſe matters of great and memo- Pſal.115.1. rable atchieuement, pet alwayes they cryed, not vnto vs O Lozd, not vnto vs, but to thy name giue the glozie. When Dauid vndertooke to encounter with Golias, he pzoteſted of himſelfe that 1.Sam.17. 46. he had no other end then that all the wozld might knowe that Iſraell had a God. But ſee the difference; when Eleazar vndertooke to ouerthzow Antiochus, the authoz of that Scripture ſayth, his end and purpoſe was to magnifie himſelfe, that all the wozld and after-times might know, that Iſrael had an Eleazar, vnto which end howſoeuer he might ſucceſſefully arriue, pet he could not but vnlawfully aſpire: foz wiſely the heathen Philoſophers teach vs,

that

that honour is a good thing if it be not sought for: and Christian philosophie teacheth the same, that when it commeth vnlookt for it is the blessing of God; but being ambitiously aymed at, he doth but nicke-name it that calleth it not vayngloríe. Thus haue wée noted in Iudith an end commendable, but meanes indirect; but in Eleazar we can commend neither end nor meanes as lawfull: for neither may a man hang himselfe to pleasure his friends, neither pleasure his friends to get himselfe a name: & yet these examples are cited to appeare as honest witnesses to commend the fact of a murthering parricide. But notwithstanding, howsoeuer there were in them defects and corruptions to blemish and make them appeare vnhonest, yet in this are more and farre more grieuous: for compare them together, and see what inequalitie is betweene them. For first, neither did Iudith nor Eleazar lay violent hands vppon their owne Prince, as did this sauadge Monke vppon the person of Henry his Soueraigne Lord and Liedge: neither of them (I say) distayned their hands with the bloud of him to whom they had sworne any fealtie or obedience; neither was Eleazar to Antiochus, nor Iudith to Holofernes, but as to a stranger, and not so onely but as to a professed enemie, whom in the time of open hostilitie, for the benefite of our King and Countrey, wee not onely may, but must, and by discipline of warre are bound to endamage and annoy. Thus see I not what matter here was either to prouoke the Monke to so bloudie an execution, or els to helpe out Sixtus with his prophane Apologie. Secondly, as they did execute their wrath vppon straunge and forraine Princes, enemies to their state and countrey, so likewise vppon the enemies of God and of his trueth. For well wee knowe that Antiochus did abrogate the circumcision, burnt the bookes of the lawe, erected Altars of abomination, and compelled the people to offer vp Swines flesh and vncleane Sacrifices vpon them: and what was the quarrell of Holofernes but a matter of religion? because the people refused to adore and reuerence Nabuchadnezzar as a God: from which so grieuous inforcements and charging of their consciences, who would not ieopard his life to release and set free his countrey? But neither had your holines nor that shaueling Frier any such cause of grieuance, as might exasperate

and inrage him to such crueltie. For why, a Monke hath slaine a King, not a strange or forraine King, not a sworne or vowed enemie, not a King of a contrary worship or devotion, but hee hath slayne his owne King, rightfully raigning, meekely ruling, and wisely gouerning, a King of his owne disposition, profession, religion; without pitie cruelly, without conscience wickedly, without cause iniustly. Ah Sixtus, no maruaile is it though ye seeke to drench your swords in the bloud of protestant Princes, when ye spare not your neerest and dearest friends: full well ye knewe that Henry was a bird of your owne brooding, a Catholike of your owne Church: full well ye knewe that he had both faithfully serued you, and studiously endeuoured to please you, when as (God knoweth) hee little regarded to please his Creator, and could yee not winke at some fewe offences, but must yee needes proceed to such rigour and extremitie? O pride and tyranny intollerable: how better were it to serue a Turke or Pagan, then to beare a burthen in your yoake, from whose rage and furie (when ye list to bee furious) neither King, nor kindred, nor loue, nor respect of religion can priuiledge or defend.

But Sixtus happely will say, he did not compare them for the honestie, but only for the difficultie and wonderment of the work: and certainly for ought I see hee standeth not much vppon the honestie thereof: enough it is for him to wonder at the boldnes of the aduenture, for no other commendation hee giueth to his Monke, then a man might well affoord to a ryotous and desperat ruffen. Therefore, since it cannot bee prooued to bee so honest, let vs trye what courage and valour, what difficulties and wonders abounded in it, that it should bee not onely compared, but preferred aboue the hardie aduentures of Iudith and Eleazar, in regarde of whome, a base and ruffenly Fryer is not onely ioyned to susteyne the comparison as a competent match or corriuall, but most highly magnified as exceeding matchles and supereminent: for so sayth Sixtus, that *albeit for zeale and valour of minde, and for the issue of the thing attempted, there were some resemblance or equalitie betweene them, yet for the rest there was no one thing comparable.* But wonderfully hath his

his holines ouershot himselfe: for let vs suppose those examples to bee as Canonicall as some would they were, and see then not onely to the persons themselues compared, but vnto the spirit of GOD how foule an indignitie is offered: when the holy Ghost in Scripture proposeth to our view some famous example as a patterne of imitation, it lightly commendeth such a one as no president of antiquitie before, neyther of the posteritie to come shall bee able to affoord the like: as, who can either rayse vp from the memorie of the dead, or summon out an example from men aliue to match with Iobe in patience, with Moses in meekenes, with Abraham in faith, with Dauid in courage, with Samson in might? And if Sixtus hauing searched through the Scripture for some rare example and mirror of magnanimitie, did picke out and chose Eleazar for the best, I would knowe what warrant his worship had in a Cloyster of Monkes, a nest of Fryers, in a den of Diuells to shewe a better: but what did Fryer Clement so renowned or aduentrous that Eleazar came so short of him? If ye marke but the manner of proceeding and passing forward to the worke, Eleazar did farre surpasse him: for let Sixtus bee iudge and tell mee whether hée did more desperatly aduenture himselfe, which to breake into the middle of an Armie had no other way but as a knowne and open enemie through rankes and millions of men to make passage with his sworde, or hée who as a supposed friend came sneaking in a Fryers weede vnarmed, vnharnest, vnweaponed, with a fauning looke, with a letter of passeport in his hande, with a string of Beades at his side, with a Crucifixe at his breast, with all habiliments of his profession, so as no matter of suspition, of feare, of doubt was ministred to indanger him, I would knowe of Sixtus who did aduenture most. Yea but (sayth he) Eleazar *was a profest Souldier, trained vp in armes and in the field, whereas our Monke was neuer brought vp in such broyles*, and therefore in him it was more admirable whatsoeuer was atchieued. I answer agayne, that as hee was a Souldier, so his attempt was more martiall and Souldierlike, so was it executed without all colour in the

forme and person of a Souldier bravely, by dint of sword undauntedly, in the broade and open field valiantly: and who can admire a close and priuy murderer, whose practises are so abhorring both from humanitie, as nature detesteth them for abhominable, and courage condemneth them as arguments of vndoubted cowardice, and certainely I see not what manhood is required to slaughter a man in his Chamber, which euery base and timorous minde may accomplish, yea euen he *which cannot endure to see himselfe let bloud*, for vnto such kinde of reuenge no man for shame proceedeth, but he who in great faintnes and weakenes of minde, continually meditateth of flight and escape: yea but saith Sixtus againe, Eleazar *knew both his manner of death and place of buriall*: why therefore should I thinke that his attempt was more couragious, for where the hope of life is lesse, the aduenture and courage vndoubtedly is more, but hee knew so certainely of his death, that he could likewise diuine of his graue; but hardly I brooke to heare of so foule an vntrueth, that your Frier was so sore afraide *of certaine death, and vncertaine torments*, for why, your factors and agents in the cause, had prouided a double medicine to salue that feare, for so wisely they wrought to prouoke this parricide to resolue vpon execution, that notwithstanding the aduenture in sight were perilous, yet both in regarde of that policy which they had at home contriued, as also of the furtherance and assistance which in the campe of the King they expected, there was a double comfort ministred; at home they had so prouided, that so many within the walls of Paris, as were either knowne, or suspected to be by nere affinity allyed, or by affection carried to fauour either the King or any his ayders and associates, that so many should be apprehended, and laid vp as pledges and hostages, for the safe returne of the Frier, which doubtles would so bridle the fury of the Kings friends, that notwithstanding himselfe before were murdered, yet to ransome the liues and liberties of their friends, they would bee content to dismisse the Frier & send him back to Paris: againe they perswaded him, that in the Kings own campe there was abundāt hope of present assistance to be supplied, for if it so fel out that the King were dispatcht, then so many of his traine as secretly fauored the League

would

would be present, and at hand to assist him, but the contrary part would be so amazed at the suddaine alteration, that euery man would rather apply his wittes how to saue himselfe, then to execute reuenge vpon the malefactor, and so our brother Clement could not choose but scape: this most infallibly is the trueth, this was the perswading and proceeding with the Frier, who in a fooles paradice, and conceite of a certaine returne, *tanquam asinus ad cædem*, went forward to his worke, which howsoeuer it succeeded vnluckily, yet out of doubt better fortune was expected, in regarde of which expectation, I affirme that there was neither imminent danger, nor certaine feare: therefore could not the aduenture be so ventrous, that Captaine Eleazar with Frier Clement should change a corselet to put on a cowle.

But as we haue compared him with Eleazar, let vs ioyne and match him with Iudith; I speak not of a matrimoniall coniunction, for Clement was a votary, neuer wedded to a wife, neuer furnisht with any part of a family, saue onely a few children, but I speake of a ioyning in comparison, for what though comparisons bee odious, yet Eleazar must goe downe, and Iudith must stoope to aduance a bloudy Frier to the skies; therefore as his holines had commended Eleazar, so doth he likewise extoll Iudith, but both to that end that Clement might be superextolled, and commended aboue them both, for both men were inferiour to him, and many women haue come vnder him. But see how Sixtus extenuateth the fact of Iudith, which before he had so highly magnified, and all to enlarge the honour of a Monke; Iudith *was a woman, and therefore more gratious, therefore for her sex and excellent beautie, might shee bee more easily admitted into the presence of* Holofernes; I smile to thinke how Sixtus tickleth at the remembrance of Iudith, but who would not breake out and laugh, to see how hee beateth himselfe with his owne weapon, for if a Frier were therefore to be commended aboue a Souldier, if Clement aboue Eleazar, for that being a man of peace, and neuer trained vp to the field, he had ventured as far as a profest Souldier, then doubtles by the same reason was Iudith to bee preferred before Clement, for that being a woman, and therefore by nature more timerous, shee attempted as much and more than hee;

yea but consider that as she was a woman, so *she was faire*, and as her sexe on the one side did dispose her to feare, so her beauty on the other side made her secure; yea Sixtus, wee consider it very well, and knowe that in Rome the argument is forcible; ful well we knowe that your Lateran pallace was neuer so surely lockt, but a woman at midnight might boldly and freely haue accesse. I let passe to speake of Iohn the twelft and mistris Rainera, of Pope Sergius and his Morozia: I come to the matter, wherein against the beauty of Iudith, I doo oppose the profession of Clement, for neuer was woman more welcome to Holofernes, then Monkes and Friers were to Henry. Ah silly man, I rue to speake it, his deuotion was fantastical, his affection was ouer foolish to them, and longer doubtles had he liued, if hee had neuer loued, nor reposed any confidence in them, and that those caitifs knew full well, for which most inhumanely they repayed him that ill; therfore I say there was no cause why a Frier might not as securely aduenture himselfe into the hoast of the King, as did Iudith into the tentes of Holofernes: therefore consequently there was no cause why his exploite should be extold aboue hers, as farre more difficult and impossible; but what doo we speake of difficulties? Sixtus saith it was full of wonders, for after that letters of commendation from them of the contrary faction were fayned, which hee falsely saith *were procured*, see what a wonder fell out: *Frier* Clement *passed out by that gate of the citie which lead vnto the enemies campe:* O wonderfull, as if he should haue saide, he went but two miles when hee might haue gone ten, hee tooke the nearest way, when he might haue gone the farthest way about, whereas hee might haue passed out at a back or posterne gate, and so might haue gone from thence to Rome, from Rome to Iericho, from Iericho to *Vrsa maior*, from thence to Tyburne, from Tyburne to the diuell, and from him with a dispensation to the campe of the King: yet he (I say) tooke the nearest way, euen passing out *by that gate of the citie, which lead vnto the enemies campe: Monstrum horrendum*, I thinke there was neuer such a wonder: why, Sixtus doost thou wonder that he went not the farthest way about? Or that hee went to the campe about such a worke, his feete being naturally so swift to shed bloud? Or doost

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thou wonder that through that gate especially hee should passe without examination, I should rather haue wondred if any had been so bold to examine him, considering that they who set him about the worke were not so vnwise, but to take order for his safe conduct out of the citie, and so there was as free passage for him out of Paris, as there was for Iudith out of Bethulia; but see, see, here commeth another wonder; *he did not onely passe through the gates of the city, but also through the campe of the enemies, through the seueral watches and sentinells, and through the garde which was next the body of the King*; how say ye by this? Was not this a terrible wonder? His holines meruaileth that the Frier was so freely receaued in the enemies campe, that he was not examined, that hee was not killed, as though no man should looke vpon a Frier, but presently hee should drawe out his dagger and stabbe him: I answer his holines againe, that happely those watchmen and warders did not see him, perhaps he wēt inuisible: When the first dag was discharged at the Prince of Orange, a priest in Antwerp had suborned a base scullian for the feate, to whome very charily he deliuered a stone of great valew, affirming that while hee had it about him, hee could not choose but goe inuisible, yea though he were in the Princes chamber; I knowe not whether your Frier had such a stone or no; but suppose hee had not, yet comming as an intelligencer for the campe, with letters of credence from the friends of the King, in a Friers weede peaceably, with all counterfeit submission friendly, I knowe not why hee should not be as easily admitted into the Kings owne pauilion, as Iudith was into the tent of Holofernes; but this thing in Iudith was wonderfull, which his holines neuer considered, that notwithstanding she aduentured her selfe as farre as shee did, yet vnpolluted, vnhurt, vntouched, she returned home safe and aliue againe, and if it had so fallen out with Clement, that after the murder committed hee had handsomely escaped and come away, then had it been somewhat, then had it been a wonder: but see the hard hap, when it came to the issue, when it stoode vpon the making or marring, either to proue a wonder or no wonder, why then the miracle was marred, the Monke was slaine: O that men would therefore praise the Lord for his goodnes, and declare what won-

ders are done among the sonnes of men. But lift againe, me thinkes I heare Balaams asse speaking, the Pope is become a Prophet, and to commend this impious act, hee alleageth a prophecie of his owne, conspiring with the end and fall of the King, *wee did heretofore with some griefe foretell that he was like to come to some strange and shamefull end:* how can wee now but accept his censure vpon the fact, who did so diuinely prophecie and foretell of the fact: but will ye not beleeue that his holines did so prophecie? Will ye require our witnesses? Will ye put vs to our proofes? Why then *we call to witnes the Cardinalls of* Ioyeuse, *of* Paris, *and of* Lenoncort. Ah Sixtus, thou canst not so deceaue vs; the signes are many, the proofes are too pregnant against you; your self foretold his end: we beleeue it, for wel might you diuine of his death, whose death your selfe had contriued, and yet bee no more a Prophet, then a Iudge which sitteth vppon the bench, and saith, this thiefe shall dye to morrow, not because hee seeth it by diuination, but because it is in his hand to acquit or condemne him, and so I may iustly say, that Sixtus did not Prophecie but threaten: for if eury prediction should make a Prophet, then should the diuell bee a great one, who beholding the necessary concurrence of the causes, dooth many times foretell aright of the effects; in this order (Sixtus) and in no other didst thou Prophecie: I apeale to thine owne conscience, when the first relation of the Guize his death was made, when the first newes were brought, didst thou not then vow thy selfe to auenge it? Didst thou not afterward contriue the meanes to work it? Didst thou not encourage the Leaguers to it? Didst thou not promise a perpetuall pardon to him that should attempt it? And being now done, hast thou not endited a sweete Apology for it? And yet who now is Sixtus? Whome shall men say that he is? Is he not Elias, or some one of the Prophets? But not he alone, but many other did thus Prophecie, among whom let Gregory himselfe be one, who as he now succeedeth Sixtus in his seate, so did he exceede him in the murder, for which by a French Cardinall, his holines is now notoriously appealed; Thus treacherie and murder is impaled with a triple crowne; thus traitors and murderers sit in Peters chaire: beside, we are to note that he did not onely and barely Prophecie it, but

with some griefe and feeling of his fall: alas poore Sixtus, how sorely his heart was grieued? But shall we pittie him then, or shall wee rather disdaine and detest him? Foule hipocrite and Crocodile as thou art, couldst thou weepe for him, when as thou didst intend so mortally against him? Full well thou mightest haue redressed that griefe, if thou hadst been truely aggrieued; but as Absolon feasted Ammon, and Iudas kissed Christ, so didst thou lament his fall; for if thou didst indeede lament it, what moued thee to endite so triumphing an Apology vpon it, and to erect a Trophe, where greater cause was to write an Epitaph? Why didst thou debarre him from all dirges, masses, and trentalls, from al dead mans rites and funerall solemnities? Did the feare of the losse so afflict thee, and could the losse be so pleasing to thee? Fie Sixtus, fie, dissemble not with the world, thy hipocrisie is too manifest, thou didst not prophecie, thou wast not aggrieued, nor canst thou so easily bleare our eyes.

Hauing thus foolishly moted and declamed of thine own prophetical spirit, thou preparest at length by a personall inuectiue to disgorge thy gall against the King, by the impeachment and defamation of whose honour thou addressest thy selfe to conuince the execution done vpon him for iust and warrantable, *His great offences, his shamefull death, his finall impenitencie:* but albeit I must in part confesse some of these as true, yet I loath to see thee raking in the dust of a dead mans bones, whose sinnes if they ought to be buryed in silence, much lesse should they be misreported and maliciously amplified. Wee confesse the offences of the King were grieuous, and heynous, and of necessitie we must confesse what all the world so euidently sawe, because the sinnes of Kings and Princes cannot be vnseene; neither can a citie bee hid that is set vpon a hill: but neuertheless, we dw not acknowledge those for sinnes in wreake and reuenge whereof this direfull tragedie was performed. For shall we say his Maiestie did offend in executing iustice vpon that recreant Guize, a furious and braynsicke rebell, together with Lodwicke his brother then Cardinall of Lorraine? As though a King may not correct the misdemeanour of his subiects, but an Italian Priest shall step out to countermaund and controll it: but how had the Guize then misde-

meaned himselfe, or wherein had he passed beyond his bounds? Ah God, is that now called in question? Or shall wee now begin to endite him, at whose boldnes & rebellion all Kings in Christendome for these twentie yeares haue stood amazed? whome neyther reuerence of authoritie, nor feare of lawes, nor law of nature could keepe within his bounds. But let that goe, wee speake of later attempts, euen of the treacherie which then he intended against the King when he was apprehended and murthered, which vndoubtedly hee had effected, had not his brother Charles d' Maine opened & disclosed it before. Yea, but suppose the Guize had offended, yet was it tyranny without formall and iudiciall processe of lawe preceding to fall to execution. Indeede (Sixtus) it is true when delay is voyd of danger: but if a route of theeues haue so beset my way as I must eyther immediatly slay, or be immediatly slayne, I hope there is no lawe agaynst me if in that distresse I neglect the triall of lawe, and worke out my deliuerance with my sword: for that is a law which we haue not learned, not receaued, not heard, but a lawe which wee haue suckt out of our mothers breasts, in which we were not informed, but bred; not instructed, but inspired; not by discipline composed, but by nature prepared, that no honest way of defending our life and state should bee left vntryed; and shall wee then condemne the speedie execution vppon the Guize and Lodwicke his brother for vnhonest, which could not bee one day deferred without indaungering the life and dignitie of the King? No (Sixtus) no, we confesse the offences of the King were grieuous, yet this was no offence: but if we list endite him, wee could vbrayd and charge him with matters of greater moment, which albeit wée are loath and grieue to dw, yet in regard of that Antichristian tyranny which in his life he practised, and for which he was punished in his death we may not be ouer silent, and so much the lesse for that we would prouoke ye to repentance, least as ye haue excéded him in his sinne, so ye receaue a greater measure of iudgement.

When in his life tyme we called to minde how sorely and bitterly he did afflict the Church, how freely he suffered the confederates of the League to assault and insult vpon them, and how often himselfe had personally vncheathed his sword agaynst them,

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we could not expect but that though God winked for a time, yet in time he would manifest his iudgements on him, and when the fulnes of time was expired it fell out as wee feared: for so soone as in his last Parliament holden at Bloys, he had most wickedly vaunted of his victories agaynst the Church, and boastingly reported what harme and scath hee had done them (which was in deed the fulnes of his sinne) this vengeance immediatly fell vpon him, euen as Sixtus himselfe (a strange thing to consider) within lesse then a yeare after his Apologie and triumphing in so notorious a murther, was dispatcht and taken out of the world: beside, we could report how he secretly encouraged the Leaguers to effusion of bloud, how himselfe was vp in armes before the walles of Rochel, and that for no other cause but for the Gospell: and that which neuer will be wiped out, how at that notable occision and famous slaughter, surnamed the great massacre, being but a stripling boy hee bathed and embrued his hands with innocent bloud, which doubtlesse hath since bẽn so well repayed vpon the heads of the murtherers, as fewe of them conspired in the worke whom God did not after marke out with some notable iudgement, in so much as euen the Catholiks themselues haue obserued that most of them came to euill ends: some of them being afterward endited, conuicted, and hanged vp for malefactors: others desperatly murthering and hanging themselues, and they who were inriched by the spoyle dying so beggerly, so miserable and poore, as not a peny was left to buy a halter: but for thẽ who were the slaughtermasters and ringleaders of that ryot, it is playne and manifest how God hath plagued and scourged them, considering how the Guize himselfe was pyckt & stabd to death, the Duke of Ioyeuse was slayne in the battaile at Coueraz, the late King Henry murthered with an infectious knife, and Charles the 9. his brother (as some say) poysoned, or dyed as others report of a fluxe of bloud, which at his mouth, his eares, and nostrils, yea at euery passage both vpward and downward issued from him, euen as it were vomitting out in his death the bloud which in his life hee had so egerly suckt: and certainly God plagued the house of Valoys, for that of foure brethren, whereof three successiuely raigned, no seede was left to sit vpon the throne: I speake not of the Marshall d'

Retz,

Retz, of Catharine d' Medices Queene Mother and monster of France, nor many other moe, whose deaths albeit they were suspected, yet for that they were doubted I leaue them as matters of vncertaintie. But wonderfull it is to consider, how manifestly God alwayes auenged himselfe vppon the Leaguers and other French persecuters: During the rage and furie agaynst the Saints which were in Prouence, in Merindol and Cabriers, which was sone after the yeare 1530. how did God note out the chiefe persecuters with some apparant & memorable iudgement? The Lord of Reuest high President of ỹ Parliament at Aix ran mad and dyed, Lewis d' Vaine was drowned in the riuer of Durance, Bartholomeus Cassaneus was striken with a sodayn death, Miniers Lord of Opede being not able to voyd it was burnt with his owne vrine, and with much impatience and blasphemie consumed away, Ihon de Roma a Iacobine Monke and chiefe Inquisitor in this persecution rotted peece meale, and dyed in such stench, as being dead men were fayne with a hooke to dregge him into a ditch: Soone after all this succeeded Henry the second King of France, a grieuous oppressor of the Church, who aduancing himselfe at the Turney, was striken with a speare into the brayne and dyed: after him succeeded Francis the second, who after one yeares raigne and little more, was taken away by an Impostume in the head. I speake not of Francis the olde Duke of Guize, who was slaine by Poltrat with a dag before Orleans, neither of the Marshall of Saint Andrewes who dyed before Dreux, nor of the Constable of France who was slayne at Paris, nor speake I of the late Cardinall of Lorraine shamefully strangled with a corde, nor of Francis of Valoys, whom some report to haue dyed of a venereous contagion; others gather by the arraignement of the Lord of Salceede that he was subtilly and secretly made away: but as they were professt enemies and persecuters of the Church, so were they scourged for their crueltie: and what shall befall the remainder, since of so cursed a crue so many still remayne, I cannot, I dare not prophecie: but sure I am that God is iust, and will not tolerate so foule offenders to triumph in impunitie.

Neuertheless, what I haue sayd, to this ende haue I sayd it,

that

that all the woꝛld might ſee that they were not the offences you dꝛeame of, foꝛ which GOD deliuered vp this King to ſo open a iudgement, not foꝛ reciding oꝛ falling away from you, but rather foꝛ cleauing too faſt vnto you, foꝛ that fooliſh and indulgent loue he carried toward you, and foꝛ his moꝛtall hate agaynſt ỹ Church and Saints of God, whom as with other he perſecuted, ſo with other he periſhed: ſo that whatſoeuer his offences were, wee all confeſſe he was a grieuous offender. But how then? ſhall Peters ſucceſſoꝛ theꝛefoꝛe ſay to a Monke, as the holy Ghoſt ſometyme ſayd to Peter, *Ariſe and kill?* Was there no choyce, no diſcretion, no difference to bee made? Harke (Sixtus) a Poet can teach thee wit: Etſi ego indignus qui hæc patiar tu tamen indignus qui faceres: Euery man is not meete to execute iuſtice vpon euery offender: ſuppoſe thy father had deſerued death, yet art thou an vnfit man to appeale him, but moꝛe vnfit to bee his executioner. What if Saul deſerued to bee depꝛiued of his kingdome, yet was not euery pꝛiuate man to lay vnhallowed hands vppon him: and graunt wee that Henry had heynouſly offended, will it theꝛefoꝛe in reaſon followe that euery miſcreant Monke ſhall dare to pꝛay vpon him? Saint Paule could not beare it that a Biſhop oꝛ man of a ſpirituall pꝛofeſſion ſhould be a ſtriker, and may he be a murtherer? Nay, your ſelues deliuer vp to the ſecular authoꝛitie, whō beſoꝛe ye haue foꝛ hereſie endited and condemned, to ſhew that ye may pollute your hands with no bloud, no not of moſt capitall tranſgreſſoꝛs, and may yee bath your hands in innocent bloud? We knowe he had highly offended the Maieſtie of GOD, but in regard of you we dare auouch him innocent. But ſuppoſe he had as deepely offended you; the poſitiue lawes giue this fauour to an offender, that notwithſtanding hee hath been alreadie arraigned, endited, condemned, and at the place of execution ſtand readie to be executed, yet he that ſhall offer violence to ſlay him, ſhall ſtand as lyable to lawe as if he had ſlayne another man. Is there ſuch fauour affoꝛded to an offender after iudgement, and may ye murther him whom ye neuer condemned, neuer conuinced, neuer accuſed? It was requiſite that beſoꝛe your rigoꝛous and deadly execution, ye ſhould depoſe and depꝛiue him from al kingly titles and authoꝛitie; did ye euer ſo depꝛiue him? It was expedient that

Act. 10. 13.

1. Tim. 3. 3.

before that deprivation yee should first excommunicate him, for while he was a member of the Church he must néedes be the head of his kingdome; did yee euer excommunicate him? Before yée could proceed to the Ecclesiasticall censure agaynst him, ye should first haue conuinced him as worthie of it; did ye euer so conuince him? Where was hee conuented? when was it pleaded? who were the witnesses? what were the crimes obiected against him? Forsooth he refused to assist the quarrell of the League: a shamefull vntrueth; he onely preuented the practises against his person, which were coloured by the quarrell of the League. Yea but he caused the Guize be slaine who was ỳ Champion of the Church: good reason there was to dw it, because the Champion of the Church had conuerted his forces which were bestowed for the Church defence, to maintaine & vphold a ciuill quarrell, as namely the subuersion of the king, and inthroning himselfe in the kingdome: beside all this, I speake not of that foule indignitie which he offered the King when he forced him out of Paris, such a presumptuous and trapterous deede as could not bee punished with lesse then death: but howsoeuer the King had trespassed, yet being a King he ought to be solemnely endited, and not secretly bought and sould: his cause should be formally heard, and not closely smothered; his iudgement should be publikely notified, and not in a corner contriued; & his person should be arrested, not murthered.

Notwithstanding, sith God in his secret counsaile had so decreed it, let vs beare it as we ought, and lay the fault of so foule a murther where in right & equitie we ought. You did foretel it *that he was like to come to some strange & shameful end:* but whose was the shame? a riotous ruffen hath beset the way, an innocent is intrapped, his mony is takẽ, his life lost, his body shamefully mãgled, say folish Apologizer; whose is the shame? Is this a proofe to approue the murder of a King? Suppose ỳ tower of Silo had fallen vpon his head, is he therfore a greater sinner? I tel ye no; hast thou not read it that al things come alike to all, and that the same condition is to the iust and to the wicked, and that many times the wicked liue in prosperity and dye in peace, that their horne is exalted as the Cedar in Lebanon, as Tabor among the mountaines, when iust and vpright men are as a bottle parcht in the

smoake,

ſmoake, when ſuch as Iob ly ſcraping vpon a dunghill; did not Pilate ſit vpon the bench, when Chriſt ſtoode at the barre? were not the Apoſtles martyred, the Prophets murdered, the ſautour of the world crucified? All cut off by *ſtrange and ſhamefull ends*; yet no man can conuince either him for a Sinner, or them for malefactors, and why then ſhould Henry ſo dying be adiudged to die a reprobate? Ah Sixtus, now dooſt thou ſpeake as Antichriſt, now dooſt thou vſurpe the ſword and ſeate of Chriſt: art thou already come to iudge the quick and dead? Is there no remiſſion for his ſinne, no pardon to be expected, no praiers to be powred, no hope but hell? Vile murderers, how delight ye in bloud, not content to kill the body, but to adiudge the ſoule; did yee ſee his ſoule deſcending to the lower partes? did ye heare him deſperately crying, my ſinne is greater then I am able to beare? Did yée heare God pronounce the ſentence vpon him; *depart accurſed*? but where then is Sixtus, and where is Clement, if Henry be in hell? full well ye teach vs to deſpaire of your ſelues, who endeuour to rob vs of ſo rich a hope: but rather had I yee ſhould burne me for an heretick at a ſtake, then enroll me for a Saint in your Calender: vncharitable & vnchriſtian wretches, condemning for reprobates vnto euerlaſting death, whoſe names God hath written in the book of life, and canonizing for martirs, whom Turkes and Pagans would deteſt as murderers: but what ground had Sixtus to charge him with finall impenitency? Who euer ſaw ſo deepe into his ſoule? Who knew what ſobbes, what groning, what ſecret griefe might harbor in his heart? But neither did hee ſorrow ſo in ſilence, as no ſigne of repentance was left behinde: in the preſence of the ſtanders by (who with watery eyes beheld him) he made an humble confeſſion of his faith, powred out his praiers to God, receaued the Sacrament, confeſſed himſelfe to a Frier, deſired pardon for his ſinne, beſought God if it might bée, to lengthen his dayes, that for his life paſt, hee might make ſome amends: ſée, ſée, what ſignes of impenitencie, what tokens of diſtruſt are here? After that, bethinking what might become of his people, he bequeathed them into the hãds of Nauarra, whom he ſpecially charged to be carefull ouer them: yea but he cried for vengeance vpon the authors of his death, euen a little before

his death: So cried Dauid vpon his death-bead against Ioab and
1.Kin.2.5 8 Shimei, charging his Sonne Salomon, that for the offences they had committed against him, hee should not suffer them to goe to their graues in peace, and yet was Dauid neuer charged with impenitence, as Henry is for the same reason; ye might first haue inquired whether it were in his hands to pardon them or no, for Dauid doubtles if he could haue pardoned Ioab or Shimei, had neuer exclamed for vengeance on them, but it lay not in his power to pardon them: such offences as are committed against our priuat state, or particular person, wee may and must forgiue them, yea though they be seuenty seauen times committed, but an indignity offered to the person of a King, toucheth euen God himselfe, because they represent the maiesty of God, for which God graceth
Psal.82.6. them with a title of his owne, *I haue said it, yee are Gods*: therefore in reason, the remission of such offences must be resigned vponely to God; could not Dauid pardon Shimei, which had but barely railed on him, and must Henry either pardon a crue of damnable conspirators, which so prophanely murdered him, or must he be adiudged to dye impenitent? But how know ye he did not pardon them? Because *he coniured* Nauarra, *and such as stoode about him, to take vengeance of those whome he surmised to bee the authors of his death*: yea so he might, and yet pardon them to, for when Christ saith, *forgiue*, his meaning is not that euery notorious offender, should be acquit from outward censure of lawe, for that were to peruert iustice, and to ouerthrow all ciuill discipline; but to forgiue him, is to intreate God for him, that his body being punished to the example of other, his soule at the great iudgement might be saued: and certainely if he might punish a traitor in his life, I see no reason why he might not as well doo it at the poynt of death, for why, the time cannot alter the nature of the action, but if it were iniustice to remit him before, hee could not with equitie pardon him then; therefore well might he say to Nauarra as Dauid said to Salomon: *Suffer not those murderers to goe to their graue in peace*, & yet be translated to Heauen as Dauid was, whereof wee nothing doubt, but though his sinnes were as red as scarlet, & his hands all steyned with the bloud of Martyrs, yet through the aboundant grace of him, who forgaue vnto Paule those many

afflictions

afflictions he laid vpon the Church, we assure our selues that mercy is shewed vnto him, and all is washed away as white as snowe: yea but what will ye say, if beside all this *he bequeathed the succession of his Kingdome to* Nauarra, *a pronounced and excommunicate heretick*, must we not then say he dyed in his sinne? Yea there is your griefe, that is it that galleth you: but why should Nauarra be excluded, or what should defeate him of his lawful inheritance? Because forsooth, yee had proclaymed him for an heretick, and throwne out a thunderbolt against him; we know ye did, and well we remember how your chiefe agent the Guize, being suborned and set on for the worke, went about by an assembly of the estates holden at Bloys, to cause him to be publikely declared, as vncapeable of al temporal inheritance and succession in France, we know ye expelled and cast him out: but what saith Saint Gregory, *Sæpe qui foras mittitur intus est, & foris est qui intus retinetur*: it may fall out that Ionas shall be cast out of the Ship, when Cham shall be reserued in the Arke, and yet neither the Arke retaining the one shall make him a member of the Church, nor shall the Sea swallowing vp the other, exclude him from the presence of God: the Pope is like a waspe, no sooner angry, but out commeth a sting, which being out is like a fooles dagger, ratling and snapping without an edge, and though sometime their censure hath bin forcible, yet in these degenerate times, since their first defection and apostacy, they haue stode in the holy place as idolls, keyes they haue and open not, stings they haue and prick not: the Pope did sometime excommunicate the Florentines, when the lawyers notwithstanding pronounced his excommunication voyde; and if your censure against Nauarra were as iust as it was famous, why did ye not then satisfie the challenge, which both he and the Prince of Conde demaunded at your hands, wheras immediatly after the sentence of excommunication passed out against them, they called for a generall counsaile of christian Princes and Prelates, wherein they promised themselues in person to debate, and that hand to hand against your holines, whether the sentence so passed out against them were lawfull, and vppon lawfull causes pronounced, which challenge as it was published to the whole world, so was it fastened vpon your pallace gate in Rome, and yet after so foule

a refusall, and shunning of triall ye shame not still to crie out, *a pronounced heretick, an excommunicate heretick*; indéede we must confesse yee haue offered him triall, but such as neither the true Church doth willingly incline to, neither trueth it selfe will bée decided by, when the word faileth ye fall to the sword; how often haue ye since that time prouoked him? Since the yeare 1586. fiue seuerall armies haue yee brought into the field against him: thrée in Guyen and Poictu, and two in Daulphin and Auergne: I speake not of the battaile at Coutraz, 1587. nor of the sundry inrodes and incursions, wherewith since his first inuesting with the Crowne, ye haue forreyed out against him; thus ye crie out the trueth, defend your faith, and maintaine your cause: but good God, how hast thou deliuered him from their hands, euen as a bird escaping out of the snare of the fowler? When there was for nomber no equality, for humane power no proportion, when nothing was left to increase any expectation or hope of victory, then didst thou cause him to triumph ouer their tyranny, as Dauid treading vpon the carkas of Golias; which extraordinary fauour of God, if it were but ordinarily considered, it would turne the fury of a nomber into loyaltie and obedience, and teach them to know, that euen the angells in heauen are vp in armes to garde him, against whom they haue carryed armes so long; but God hath blinded their eyes, that they should not sée: I speake it to your shame, ye frantick and vnbridled Frenchmen: whome haue yee thus mortally pursued? Whome do ye as yet with daily endeuour persecute? The world is witnes that France neuer bred such a flower: would yee haue a martiall Knight? why then behold Nauarra, behold him (I say) after 20. yeares trouble, (the siege of Troy twise told) still conquering and suruiuing, valiant in armes, patient in labours, mercifull in victories, politick, successefull, aduentrous, a perfect souldier at all pointes; search but your Chronicles, and tell me, if Charles the great were euer greater; would ye haue a perfect and accomplisht gentleman? why thē behold him, whose princely compostment and behauiour, staineth all Spanish Magnificoes, all Italian Machiauellists whatsoeuer, a man deepely instructed, ciuilly nurtured, royally descended, honestly disposed, a man affable without dissimulation, wise without subtilty, religious without hipocrisie,

hipocriſie, meek, liberal, modeſt, and euery way a Gentleman; but would ye haue a catholick? then ſtay a while, put vp your ſwords, and he wil proue himſelfe a catholick, let but a ſynod be aſſembled, a counſell called, let both parts ſpeak, and the world ſhal ſoone ſee who is a catholick; in a word, will ye haue a King? then looke vpon Nauarra; to you I ſpeake you rebellious Leaguers, which band your ſelues together againſt the Lord and his annoynted, which eate vp Gods people as bread, and chop them in peeces as flesh for the Caldron; to thee I ſpeake thou great Leuiathan, thou that dwelleſt in Lebanon, and makeſt thy neſt in the Cedars, ye are the men which trouble Iſrael: but behold the time is at hand wherein God will bring agayne the captiuitie of Sion, and deliuer his Church as a brand taken out of the fire: your ſinne is now at the height, your deſolation draweth neere: alas, the great citie Babylon, the mightie citie: Babel muſt come downe and ſit in the duſt, the daughter Babel muſt ſit vpon the ground. Did Charles of Burbon lay ſiedge to Rome? did he ſack your citie? and cauſe your Pope to be led as a priſoner? Take heede of Henry of Burbon; the houſe belike is fatall: beſide, I tell ye it is ominous that the conductor of your League the Duke of Guize was ſlayne vpon Nauarraes birth-day, men will ſhrewdly think that the comming in of Nauarra will be the caſting out of the Guize, and take vp a by-word (I feare me) Vbi Nauarrenus incipit Guiſij deſinunt: as if the exaltation of ꝑ houſe of Burbon ſhould be the ruine of Romiſh Leaguers and of Rome, which God in his good time will accompliſh: And though he ſtay a while, yet ſure wee are he ſleepeth not: and though as yet their abhominations defile the Temple of God, yet a time ſhall come when their idolatrie ſhall be rooted out, when thornes and thiſtles ſhall growe vppon their Altars, then ſhall Sion appeare in perfect beautie, fayre as the Moone, pure as the Sunne, and terrible as an armie with banners; which God for his Sonne ſake, for his mercies ſake, for his Churches ſake ſpeedily accompliſh: come Lord Ieſus, come quickly, O Lord make no long tarying.

*In deſpight of Antichriſt.*

FINIS.